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ABSTRACT

This document is an interactive, intergenerational guide designed to help organize group or individual study of "Causes of Hunger." The guide includes activities, worship aids, Bible studies, and a resource list--all adapted for classes, weekend retreats, and evening meetings. The guide is divided into nine sessions to be used with a variety of audiences to address the problem of hunger in the world. Suggestions are given for preparation and presentation. The sessions include: (1) "Biblical Perspectives on Hunger and Poverty"; (2) "Overview of World Hunger"; (3) "Powerlessness and Politics"; (4) "Violence and Militarism"; (5) "Poverty in a Global Economy"; (6) "Population, Consumption, and Environment"; (7) "Racism and Ethnocentrism"; (8) "Gender Discrimination"; and (9) "Vulnerability and Age." Four appendices containing a summary of "Causes of Hunger: Hunger 1995"; supplemental activities; texts to photocopy; and selected resources conclude the guide. (EH)

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Causes of Hunger
A User's Guide for Christian Congregations

SO 029 326

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Companion Guide to Causes of Hunger: Hunger 1995

Causes of Hunger
A User's Guide for Christian Congregations

Companion Guide to Causes of Hunger: Hunger 1995

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Who is Bread for the World Institute?

BREAD FOR THE WORLD INSTITUTE seeks to inform, educate, nurture, and motivate concerned citizens for action on policies which affect hungry people. Based on policy analysis and consultation, it develops educational resources and activities including its annual report on the state of world hunger, policy briefs, and study guides, together with workshops, seminars, briefings, and an anti-hunger leadership development program. Contributions to Bread for the World Institute are tax-deductible.

Who is Bread for the World?

BREAD FOR THE WORLD is a Christian citizens' movement of more that 44,000 members who seek public policies that serve the needs of hungry and poor people in the United States and overseas. Reflecting a variety of denominations and traditions, Bread for the World members are sustained by the biblical message of hope and justice for all people.

Bread for the World does not provide direct relief or development assistance, but supports policy changes which will help overcome hunger. Bread for the World members all across the country play a key role in this mission by writing or calling their members of Congress or other government officials when decisions affecting hungry people are about to be made.

One of Bread for the World's most effective efforts on behalf of hungry and poor people is the annual Offering of Letters. Every year during Sunday services and other gatherings, tens of thousands of Bread for the World members and others offer letters written to their members of Congress on important legislation. By combining the gifts of citizenship and faith in this unique ministry, Bread for the World members have made significant contributions in the fight to end hunger and poverty.

For information on how you can participate and support the work of Bread for the World and Bread for the World Institute, contact the national office at 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910 or call 1-800-82-BREAD.

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To order *Causes of Hunger: Hunger 1995* ($14.95 for members; $17.95 for nonmembers) or *Banquet of Praise* ($4.00 each) contact Bread for the World, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910, Phone: (301) 608-2400, Fax: (301) 608-2401. Shipping and handling extra.

"Unless global civilization becomes much more responsive to poor people than it is, it will in the end succumb to violence, environmental devastation, and demoralization .... But for those of us who are moved by a loving relationship with God, our motivation is not just to save our own skin. We're moved by God's love to try to make our world a better reflection of God's loving intentions for all people." (David Beckmann, President, Bread for the World and Bread for the World Institute)

INTRODUCTION

Famine abroad. Hunger and homelessness at home. Hunger relief appeals at church, on the radio/TV or in grocery stores.

What's going on here? Why doesn't it get better? I feel bad about it, but what can I do?

Confusing? Yes.
Complex? Sometimes.
Solvable? Together, we can end hunger.

This guide and its companion resource – *Causes of Hunger: Hunger 1995* – can make a difference in your life, your congregation, and for hungry people. You can help make that happen.

Who, me?

Yes, you. You do not need to be an expert – though you do need to care about hungry people and desire to seek practical solutions. The materials provided here, and others of your own choosing, can help provide what you need to get the conversations going – so that you and others can learn to understand the problems of hunger and begin to devise and implement practical solutions. You also need to care enough to spend a couple of hours preparing for each study session.

You can speak to hearts, heads and hands. You can:

- Share the hope of ending hunger that flows from God through Jesus Christ to us;
- Help people understand the simplicity and the complexity of solutions to hunger;
- Empower people to act. About a third of each session plan describes ways people can get involved in helping solve hunger.

Why?

The grace of God made known in the history of Israel and the life, death and resurrection of Jesus Christ forgives, renews, guides and inspires us. God loves us and has given us the gifts of life and the abundance of creation. We can share that love and those gifts with God's children who are in need.

"I'd rather try to help hungry people and have a clear conscience than live with the guilt and feeling of powerlessness that I have now" (Anon.)

With this guide, we seek to open minds of Christians to new information and understanding, especially about the structural and global aspects of the causes of hunger. We also seek to engage people's faith with actions that address causes of hunger. Christians are generous with charitable giving, but the problem of hunger cannot be solved only by private acts of charity. Ultimately, the kinds of change that need to be sought are structural changes that will both help alleviate hunger and also foster justice and peace. Through study of the scriptures and *Causes of Hunger: Hunger 1995*, we seek to motivate Christians to influence such changes.

What?

This guide is for individuals, families, and congregations – Christian education, youth meetings, Lenten and Advent series, weekend retreats – you name it. The guide has nine sessions. Use one or use them all. It's up to you. This is a "tool kit" with dozens of activities and approaches you can use.

Review the list of sessions in the Table of Contents. Each session has four parts:

WORSHIP – opening and closing litanies and prayers
ENGAGE – ideas or activities to spark interest
INFORM – information and discussion
INVOLVE – what it means and what we can do

How?

1. Preparation

Thumb through the Guide to get an idea of the sections and activities.

Know your group. What topics and activities fit best? Some people like role plays or games, others like to discuss a text. Youth and intergenerational activities are also included.

Choose sessions that seem important, interesting, doable in your setting. Make sure you do Session 1 – "Biblical Perspectives" and Session 2 – "Overview of World Hunger." Then invite participants to choose among which sessions 3-9 they would like to do.

Choose activities: at least one **ENGAGE**, one **INFORM**, and one **INVOLVE** activity for each session. Some activities take longer than others and fit better in retreat settings. Be sure to pace the session so it includes "what we can do" and the closing devotion. People need ideas to act on new information, and to connect it with their spiritual lives. If you are interested in audiovisual aids, Church World Service and the Mennonite Central Committee have free-loan audiovisual libraries. You pay only return postage. Contact the Church World Service Film Library at 1-800-456-1310 and the Mennonite Central Committee at (717) 859-1151.

Presentation time – (55-90 minutes plus a 10-15 minute sharing time):

WORSHIP – 5-10 minutes
ENGAGE – 10-15 minutes
INFORM – 20-30 minutes
INVOLVE – 15-20 minutes on "what can we do"
CLOSING WORSHIP – 5-10 minutes

2. Assemble the materials

- Look carefully at what needs to be photocopied and what needs to be printed on newsprint before the session.
- You will need a copy of *Causes of Hunger: Hunger 1995* by Bread for the World Institute. We hope that others will be inspired to read the report, too. You can photocopy the parts you need. If you plan to do all nine sessions, we recommend that you purchase the report for participants. Suggested hymns have been selected from Bread for the World's *Banquet of Praise*. Or you can substitute hymns from your church hymnal.
- You may also want to make sure that at least one person in the group is a member of Bread for the World and is receiving the Bread for the World newsletter.

Preparation time per session: 1-2 hours.

3. How to lead a group

Be prepared. As much as possible, always know what comes next in your group's session. Be aware of how much time is allocated to each part, so that nothing is short-changed. Keep things moving.

Watch out for information overload. Don't bog down in facts and figures. Be selective.

You are a learner, too. If an activity isn't working, stop and discuss "why." By doing this, you can learn to be a better leader and to select activities that fit this group better.

Encourage openness and active participation. Set a good example. Support people's comments. If some are silent, propose a question and have people pair off to talk about it.

Introductions. At the first meeting of a new group, or anytime there are several new people, invite people to introduce themselves. Ask each person to give his/her name and an answer to a short question.

. . . . *simple icebreakers*

"Where were you born?"
"What recent movie, TV program, or book have you enjoyed? Why?"
"What's your favorite food?"
"What do you like to do in your leisure time?"

. . . . *hunger-related questions*

"Briefly describe (anonymously) the situation of anyone you have known who was hungry."
"What do you think about America's nutrition habits? Your own?"
"How do you think we should respond to famines?"
"What anti-hunger activities (including contributions) have you participated in?"
"What led you to come to this study session?"

Dividing into small groups. In many of the sessions, you are directed to divide into small groups. This is to provide an opportunity for everyone to participate. Small group sizes depend on your premises, i.e., number of rooms available, and participants' comfort level. Recommended maximum is six participants per group.

Enjoy! The subject is serious, but the experience of discussing it can be enriching, hope-filled, and lead to actions that help hungry people, as well as nourish you spiritually and socially.

Norms for group discussion

You may want to ask the group to create their own norms for discussion – or to "covenant together" about what they want to expect of themselves and each other in their time together. When the group creates its own covenant, they take it more seriously.

Some suggestions are:

Pray. Pray for each other and for hungry people before and after each session.

Be open to God. God speaks to us in many ways; being open to others is one way of being open to God.

Expect differences of opinion. People often disagree because they come from different background experiences. The generation who experienced the Great Depression era often sees things differently than a baby boomer or a 20-something. But everybody's experience is their experience.

Feel. We learn not only with our heads. Our hearts, ourselves are involved. Learning that leads to action involves our emotion. Feelings are O.K. – your own or others.

Respect others' opinions. Participants should be encouraged to speak with their minds and hearts without fear of censure and to respect other people's opinions. Set the tone by showing respect yourself.

Share. Everyone has gifts and insights to offer. Encourage one another to share.

Learn from others' opinions. Treat the thoughts and feelings of others as a gift to you.

Be open to change. You as well as the other participants might change your opinion, find new motivation, tackle new tasks. Constructive change is a sign of personal growth.

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BIBLICAL PERSPECTIVES

This session can be used alone or in combination with other sessions.

Objectives:

- help participants become more familiar with God's concern for the poor and hungry people by studying the scriptures;
- help participants understand God's invitation to live out their faith in God and relationship with others by caring about and for hungry people.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Introduction: The Courage to Choose" in *Causes of Hunger: Hunger 1995*, pp. 3-7.

WORSHIP

Sing "I, the Lord of Sea and Sky" in *Banquet of Praise*, p. 129 or "Take My Life and Let It Be."

Before the session, ask someone to prepare to read Mark 12:28-31 and another person to read I John 4:19-21 aloud.

Begin with the reading while others follow along in their Bibles.

Ask people to prayerfully think about what it means to love God and love our neighbors.

Invite them to share some of their ideas followed by the group response, "God, help us."

Introductions (see p. 3)

ENGAGE (Choose one)

1. Concepts, images, feelings

Before the session tape three sheets of newsprint to the wall labeled "concepts," "images," and "feelings."

Invite participants to list **concepts**, **images** and **feelings** that come to mind when they think about **hunger**. Encourage people to think quickly of as many things as they can. There are no wrong answers.

Remind the group to simply list whatever ideas come to mind, without stopping to evaluate or judge them.

Write the responses on the newsprint.

If the group is large, divide into small groups and have each group develop and share its own list with the whole group.

Discuss the similarities and differences to share in the group lists with the whole group.

2. The values game

(A good way to stimulate discussion of controversial ideas, adaptable for any number of subjects.)

Mark out five positions (on wall or floor): "Strongly Agree," "Agree Somewhat," "Disagree Somewhat," "Strongly Disagree," and "Don't Know/Don't Care."

Participants have 30 seconds to decide and then go stand in the part of the room that best represents their reaction to each of the following statements (or your own). After you have read a statement and people are in place, ask "Why are you where you are?" and facilitate discussion when there seems to be lively interest in a question or each other's "stances." Another question to ask is "Where would Jesus be and why?"

a. Charity is a Christian duty.

b. If you want peace, work for justice.

c. There is hunger because there are too many people in the world.

d. My church does a lot to help hungry and poor people.

e. Charity begins at home.

f. Hunger is inevitable. Hungry people will always be with us.

g. When I see pictures of hungry people in the news, I feel helpless.

h. When I see pictures of hungry people in the news, I feel guilty.

i. When I see pictures of hungry people in the news, I feel angry.

A variation of this game is to put several quotations on large sheets of paper and post them on the walls around the room. Then ask persons to choose one of the quotes they find especially interesting, or especially agreeable or disagreeable (choose one criterion), and go stand under it. When they have done so, ask them to discuss it with the others who have also gathered under that quote – and then report to the rest of the group what attracted them to this question or statement.

INFORM

Present your summary of the "Introduction: The Courage to Choose" in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

1. Bible exploration

Before the session, post the following questions where all can read:

What do these passages say to you about

- God?
- people?
- the relationship between God and people?
- the relationship between God, hunger, and poverty?

Divide into five subgroups and distribute newsprint to each.

Each subgroup will read and discuss one of the following passages that shows God's special concern for poor and hungry people:

Isaiah 58:1-10 – true fasting

Matthew 25:31-46 – sheep and goats (least of these)

Mark 6:32-44 – Jesus feeds the five thousand

Luke 16:19-31 – the rich man and Lazarus

John 21:15-17 – Jesus reinstates Peter (feed my sheep)

Ask the subgroups to write their responses to the questions on their newsprint.

Each subgroup should tape its responses to the wall so everyone can see what has been written, followed by general discussion.

2. Religion and life

Have the participants react to the Rev. Arthur Simon's statement from *Christian Faith & Public Policy*, giving particular attention to how Christians should respond to world hunger. The text is found in Appendix III, p. 29.

3. A different look at Matthew 25:31-46

When judging "the nations," people will be judged on the basis of how the "nation" or group they participate in serves the "least of these." Think of some groups that you are a part of specifically, the United States and your congregation and discuss: e.g. What do these groups do to serve the least of their brothers and sisters? What could they do, but are not presently doing to be more effective?

INVOLVE (Choose one)

Take some time to reflect on what God is calling us to do about hunger in the world.

1. Making plans

Make plans for your church to become more involved with hunger.

a. If your congregation is not yet a Covenant Church of Bread for the World, write or call to learn how you can increase awareness and involvement. The Bread for the World Covenant Church Program helps hundreds of local churches and groups develop and maintain an exciting, effective hunger ministry. The churches use Bread for the World's resources to respond to hunger by integrating public policy into their worship, education and action.

b. Find out what your denomination does with its hunger appeal, and how you can help solve hunger through its programs.

c. Find out about local, national, and or international organizations that serve the interests of hungry and poor people. Get your church to support these organizations. See *Who's Involved With Hunger? An Organization Guide for Education and Advocacy*, by Patricia Kutzner, published by World Hunger Education Service and BFW Institute, and available from Bread for the World.

2. Hunger awareness campaign

Do a hunger awareness campaign. Display books, articles, newsletters, photos, announcement of events. Make a banner or a poster. For this session, illustrate a text, e.g., "We can fight world hunger," "Who is our neighbor?" "Caring for those in need," "Living out our faith." Be creative.

3. Any changes?

Ask the participants to think back to their **ENGAGE** exercise and see if they might alter their understanding as a result of the biblical texts they discussed.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Read together Renewals of Commitment, No. 61 in *Banquet of Praise* and close with a prayer.

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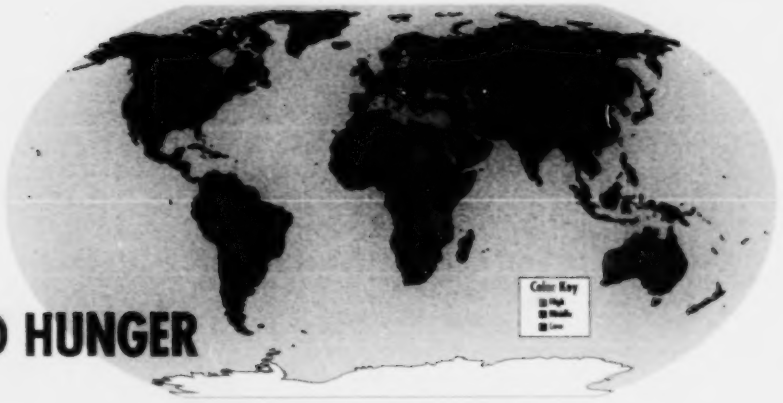
OVERVIEW OF WORLD HUNGER



Average level of human development, based on life expectancy, education and purchasing power

Objectives:

- stimulate participants to reflect on the many causes of hunger.
- understand world hunger in different regions.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read "Overview of World Hunger" in the *Causes of Hunger*, pp. 9-19.

WORSHIP

Sing "In Christ There is No East or West" in *Banquet of Praise*, p. 87.

Before the session, ask someone to prepare to read I John 3:16-18 aloud.

Begin with the reading while others follow along in their Bibles.

Ask people to prayerfully think about what it means to close their hearts against brothers and sisters in need.

Invite them in prayer to name ways in which they can open their hearts and put Christian love in action followed by the group response, "God, lead us."

Introductions (see p. 3)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. What do you know? (good for beginners)

Before the session, make photocopies of the Hunger Quiz in Appendix III, p. 29.

Give everyone a copy. Encourage people to work together in pairs on the quiz for about 5 minutes.

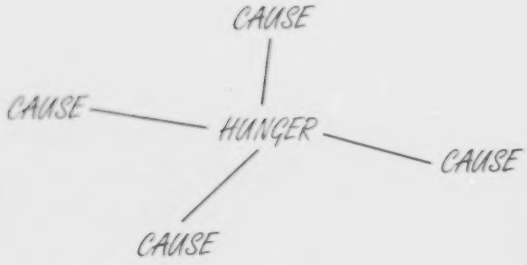
Then read the answers to the group and have a general discussion.

2. Word web

Before the session, make enough photocopies of figure 7.1 on p. 99 of *Causes of Hunger* for everyone (hold onto copies until the end of word web). Write the word **hunger** in the center of a sheet of newsprint.

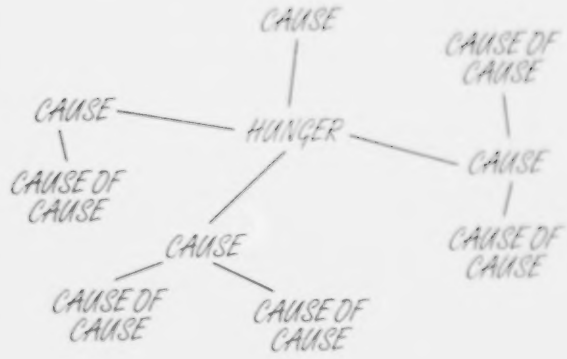
Ask people to name as many possible causes of hunger – as many as they can think of in a few minutes.

Write these on the newsprint near the word **hunger** and draw lines connecting them to the word **hunger**. For example



Ask people to name the causes behind the causes, i.e., the factors which perpetuate the causes in the first place.

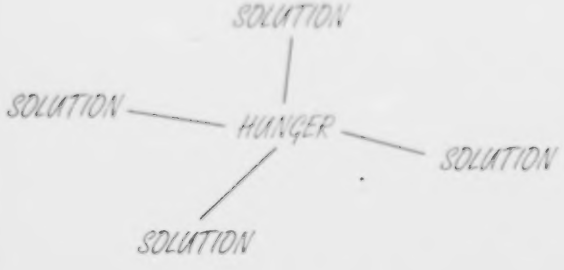
Write these on the sheet too, again drawing lines that connect these causes with their effects. For example:



Encourage people to look for as many connections as they can find, i.e., to draw lines connecting as many pairs of words as possible.

Caution: be sure your paper is large and you don't use up too much space when writing the first few words.

Now make a second word web by writing **hunger** in the center of a sheet of paper, but this time asking for solutions to hunger. Write these down near the word **hunger** and draw lines connecting them to the word **hunger**. For example:



Encourage people to use the first web as a guide when naming solutions.

After the group has done this, pass out figure 7.1 and compare it with the word web. Explain to them that they have just constructed a sophisticated representation of the relationships between hunger, its causes and its solutions, which can be very difficult.

3. "Where's the Food?"

(Good for an intergenerational group; will consume a very large proportion of your available time.)

Before the session get a large number of cookies, e.g., 50, or some other small food item. Divide the room into five areas, each to represent one part of the world. Tape these labels to the wall:

Europe, Former Soviet Union (FSU)

North America

South America

Africa

Asia

Divide the group proportionate to the population in these regions. Explain that this is the basis upon which you are dividing them.

The following numbers show how 35 people would be distributed. The percentages will help you divide a different size group:

	35 people	%
Europe, FSU	6	17
North America	2	6
South America	3	9
Africa	4	11
Asia	20	57

Now, distribute the cookies according to the way the world's food supply is distributed. If you use 50 cookies they would be divided as follows:

	50 cookies	%
Europe, FSU	23	45
North America	14	29
South America	3	6
Africa	1	2
Asia	9	18

People may feel that this distribution is unfair. Tell them to spend 5 minutes trying to work out a more equitable distribution of cookies. (Do not intervene.) Then ask people to pass around the cookies until everyone has at least one.

Ask people how they felt when they saw the uneven distribution, then ask them to solve the distribution problem, especially those in groups with too few cookies and those with many more cookies than people.

Discuss what participants think they need to learn in order to do something about their feelings and this distribution problem.

Adapted by permission of Herald Press from *Experiencing More With Less* by Meredith Sommers Dregni, 1985.

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INFORM

Present your summary of "Overview of World Hunger," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

Hunger around the globe

Before the session, make enough photocopies of the following selections from *Causes of Hunger* so that each person would have one selection: "Africa," pp. 11-12; "Asia/Pacific," pp. 12-13; "Latin America," "Middle East," "Western Europe," pp. 14-15; "North America," pp. 15-18; "Former Soviet Union/Eastern Europe," pp. 18-19.

Divide into five subgroups and assign each a selection. Distribute photocopies and have each subgroup read its selection and be prepared to summarize. Give them newsprint and markers.

Ask the subgroups to identify:
a. What is the most important issue in your region?
b. What was the most surprising issue, and why?

Report and discuss with the whole group.

INVOLVE (Choose one)

1. Local research

Assess conditions of poverty in your city or state. How many are receiving food stamps? Are minority groups disproportionately affected? Assess possible causes. Develop a plan of action to remedy or alleviate some particular manifestation of the problem in your area.

2. Sponsoring events

Sponsor a public event on hunger in your church. Some suggestions are: a public forum to find out candidates' views on hunger issues, a hunger dinner, a hunger hike, a food day, a fast day, a film series on hunger, poverty, or international development. Involve youth and senior citizens.

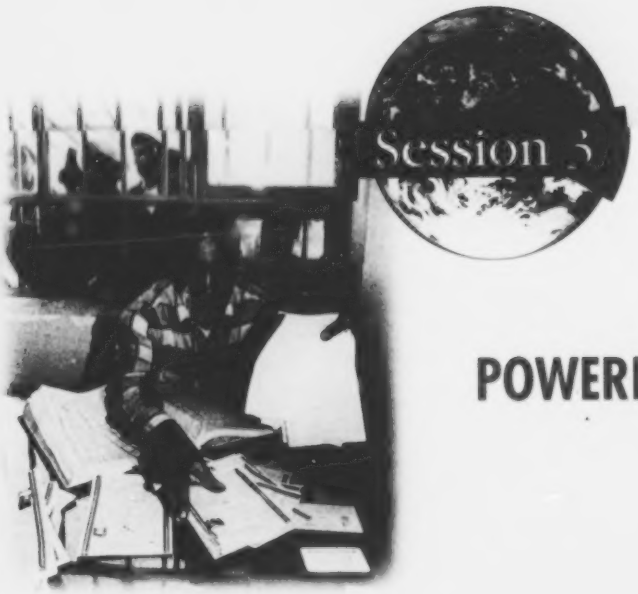
3. Volunteering

Find out about a community organization that serves hungry and poor people, e.g., foodbanks, food pantries, shelters. Develop a plan to have members of your congregation volunteer at these organizations on a consistent basis.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Read together the Affirmation of Faith, No. 35 in *Banquet of Praise* and close with a prayer.



POWERLESSNESS AND POLITICS

Objectives:

- gain a better understanding of how powerlessness is related to poverty;
- realize the importance of policy and structural changes with charity;
- learn how hungry people can get greater power over the forces that shape their lives.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 1: Powerlessness and Politics" in *Causes of Hunger*, pp. 21-34.

WORSHIP

Sing "When Israel was in Egypt's Land" (Go Down Moses) in *Banquet of Praise*, p. 164.

Before the session, ask someone to prepare to read Isaiah 58:5-10 and another person to read Amos 5:21-27 aloud.

Begin with the reading while other people follow along in their Bibles.

Ask people to prayerfully think about what it means to "let justice roll like a river, righteousness like a river that never goes dry" (Amos 5:24).

Invite them to pray petitions naming examples of justice — needed or achieved — followed by the group response, "God, hear our prayer."

Introductions (see p. 3)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Brainstorming power

Write **power** on a newsprint. Divide the area under the word into two columns for positive and negative words or phrases associated with power. Discuss the following questions and list responses in positive or negative columns.

a. When is power destructive? helpful?

b. How is power given? taken?

c. In what sense is power God's? ours?

2. Community power

Ask the group to name as many people or groups who seem to be empowered in their community and in their church and write these on newsprint where all can see.

Ask the group to name as many people or groups who seem not to be empowered, and write them where all can see.

Ask the group to look at the first list and identify why some are powerful and some are not, what power looks like, and when it is well and poorly used.

Ask the group to look at the second list to identify causes of powerlessness.

3. Power and powerlessness in the Bible

Read together Mark 15:1-15 about Jesus before Pilate. Discuss: Who has power? Where does it come from? In this passage, who uses power? What is the result?

INFORM (Choose one)

Present your summary of "Cause 1: Powerlessness and Politics," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

1. Case studies

Before the session, make enough photocopies of the following selections from *Causes of Hunger* so that each person would have one selection: "Kerala," pp. 31-32; "ORAP of Zimbabwe," pp. 32-33; "Nutrition Education and Action in Barahona, Dominican Republic," pp. 33-34; "ROCC Lexington, Mississippi," p. 34.

Divide into four subgroups and assign each a case study. Have each subgroup read its case study and be prepared to summarize it. Give them newsprint and markers.

Ask the subgroups to identify from their case study:

a. What is the most important issue in the relationship between hunger and power?

b. What was the most surprising issue, and why?

c. What issues other than power were present?

d. What actions did they take to address the issues of power and hunger?

Report to the whole group.

2. Power and powerlessness in the Bible

(For retreats or other extended settings)

Before the session, ask someone to prepare to read I Kings 21 aloud.

Copy questions (below) on separate sheets of newsprint.

Ahab: What assumptions does Ahab seem to make about power and how to use it? In what ways do you (as Ahab) feel powerful? In what ways do you feel powerless?

Elijah: What do you (as Elijah) believe about power and how to use it? In what ways do you feel powerful? In what ways do you feel powerless? How would you change the system if you could?

Naboth: Why do you (as Naboth) want to keep the vineyard? In what ways do you feel powerful? In what ways do you feel powerless? How would you change the system if you could?

Divide into three character groups – one group to listen to the story from the perspective of Ahab, one from the perspective of Naboth, and one from the perspective of Elijah.

Invite participants to imagine themselves in the place of their character as they hear the story. Encourage them to identify with their characters, and to think in terms of their perspective.

After hearing the story, each group can discuss the questions on their sheet.

After the groups discuss their questions, they can briefly share their ideas with the group as a whole.

INVOLVE (Choose one)

1. Ways to empower

Read aloud:

"Hungry people need to be empowered and thus require resources and organizations which they can truly call their own. People of good will who are neither poor nor hungry have an important role to play in empowering hungry people and in transforming the politics of hunger. Those affected by hunger must participate fully in devising and implementing solutions." ("Powerlessness and Politics," *Causes of Hunger*, p. 22)

Find ways for your church to become involved in empowering those who are hungry and poor at the local, state, and national levels. Use case studies discussed in this session as guidelines. Write about your group's ideas in your church newsletter.

2. Citizen advocacy

Empower yourself – find out about membership organizations that facilitate citizen advocacy. Some suggestions:

Bread for the World, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910, (301) 608-2400;

Food Research and Action Center, 1875 Connecticut Avenue, N.W., Suite 540, Washington, D.C. 20009, (202) 986-2200;

Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D.C. 20002, (202) 547-6000;

Interfaith Impact for Economic Justice, 110 Maryland Avenue, N.E., #502, Washington, D.C. 20002, (202) 543-2800;

Network, 806 Rhode Island Avenue, N.E., Washington, D.C. 20018, (202) 526-4070; and

RESULTS, 236 Massachusetts Avenue, N.E., #300, Washington, D.C. 20002, (202) 543-9340.

3. Letters to law makers

Involve your congregation in writing letters to Congress on important legislation addressing hunger. Contact Bread for the World for an Offering of Letters kit.

Another approach to writing letters to law makers: do some research and find out whether there are any laws that may be disempowering hungry and poor people, at the local or state levels? Is there pending legislation at the state or national level that may empower hungry people? Write letters to the lawmakers. It's really easy; it can takes as little as 90 seconds to write down the most important ingredients. See Appendix III, p. 30 for a sample.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Use the Prayer of Invocation No. 12, in *Banquet of Praise* or your own prayer.

Session 1

VIOLENCE AND MILITARISM

Objective:

- develop an awareness of some of the ways in which violence contributes to hunger and vice versa.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 2: Violence and Militarism" in *Causes of Hunger*, pp. 35-46.

WORSHIP

Sing "Lord, Make Us Servants of Your Peace" in *Banquet of Praise*, p. 157 or "Let There be Peace on Earth."

Before the session, ask someone to prepare to read Matthew 5:9 and Romans 12:18-21 aloud.

Begin with the reading while other people follow along in their Bibles.

Ask people to prayerfully think about what it means to be a peacemaker.

Invite them to share some of their ideas followed by the group response, "God, guide us."

Introductions (see p. 3)

Sharing Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Street dogs

Read aloud "Street Dogs and Food Territories" p. 37 in *Causes of Hunger*. Ask participants to identify and discuss similar situations in the United States.

2. Pictures of violence

Bring to the session a collection of used magazines and newspapers. Ask small groups to search through the magazines and newspapers for pictures and text (headlines) to make a collage about violence. Then ask each group to describe their collages.

In the large group, ask:

a. What connections do you see between violence in the collages and hunger?

b. What would Jesus tell us to do?

3. Brainstorming

Before the session, write on a sheet of newsprint taped to the wall:

Violence

any act or situation that injures the health and well-being of others (or one's self) by causing physical or emotional pain.

Ask the group to identify scenes they have seen on television within the last week that fit this description of violence and list them on newsprint.

After a few minutes (5 at most), ask the group to pick out examples of violence that they have thought of before seeing this definition.

INFORM (Choose one)

Present your summary of "Cause 2: Violence and Militarism," in *Causes of Hunger*; or read aloud the summary on page 25 of this guide.

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1. Hunger and violence in the United States

Before the session, make enough photocopies of the following selections from *Causes of Hunger* so that each person will have one selection: "Hunger and Violence, Common Understandings of Violence," pp. 36-37; "Violence and Hunger in the United States," pp. 43-44; "Overcoming Violence," pp. 44-46.

Divide into three subgroups and assign each a selection. Distribute photocopies and have each subgroup read its selection and be prepared to summarize. Give them newsprint and markers.

Ask the subgroups to take a few minutes to read the selection and to write responses to the following questions:

a. What one or (at most) two things in the reading seem particularly important?

b. What one or (at most) two things in the reading surprised you?

c. Was there anything in the reading that you disagreed with? If so, describe it and explain why you disagree.

Ask the subgroups to briefly share their answers with the whole group.

If you prefer to take less time on this option, arrange ahead of time to have one or more people read the selections before the session and summarize them at the session. Presenters can use the questions as a guide to reading and reporting.

2. Hunger and violence in the world

Before the session, make enough photocopies of the following for all the participants: "Background on Mozambique," on p. 13 and "Militarism: The Impact of Warfare," pp. 39-42 of *Causes of Hunger*. Photocopy and cut the character cards on pp. 13-14 of this guide.

Distribute "Background on Mozambique" and "Militarism: The Impact of Warfare" to everyone. Divide into five character groups and assign to each group one character. Give them newsprint and markers.

Provide each participant one character card, and ask the groups to take a few minutes to read the selections and their character statements.

Have participants pretend that their characters, together with other characters, are to attend a local meeting to talk with a government representative who is campaigning in the upcoming elections (the first since the government and the rebels signed a cease-fire). Think about what you want of the new government officials.

Have each group make a presentation to a government representative who is campaigning in the upcoming elections.

Identify and discuss the relationships between violence and hunger which have emerged in these presentations.

INVOLVE

1. Violence in our world

Divide into subgroups. Have them discuss:

a. Do you see in your community any of the more subtle forms of violence that our definition of violence includes?

b. Can you think of hopeful signs in the news, examples where conflict is resolved?

c. Can you think of examples or stories of personal reconciliation in your own experience?

d. What are members of your congregation doing to help reduce violence? What more could you be doing?

e. Create a plan of action for your congregation to assist in reducing violence in your state.

Have the subgroups summarize the answers on newsprint.

Report and discuss in the whole group.

2. Television violence and hunger

The U.S. Surgeon General's Report of 1972 and many subsequent follow-up studies have concluded there is a direct causal relation between viewing television violence and aggressive behavior among young people (especially males). Discuss:

a. Does television desensitize viewers to violence by treating it as normal, everyday and without much consequence?

b. Is real violence entertaining?

c. Is hunger portrayed on television? Is it ever linked with violence in the United States?

d. If there is a link between hunger and violence, as well as between violence and TV, what actions might we take to address that issue?

e. Create a plan of action that will involve your congregation in reducing violence in television.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Close with Prayer of Confession No. 23 in *Banquet of Praise* or other prayer.

BACKGROUND ON MOZAMBIQUE

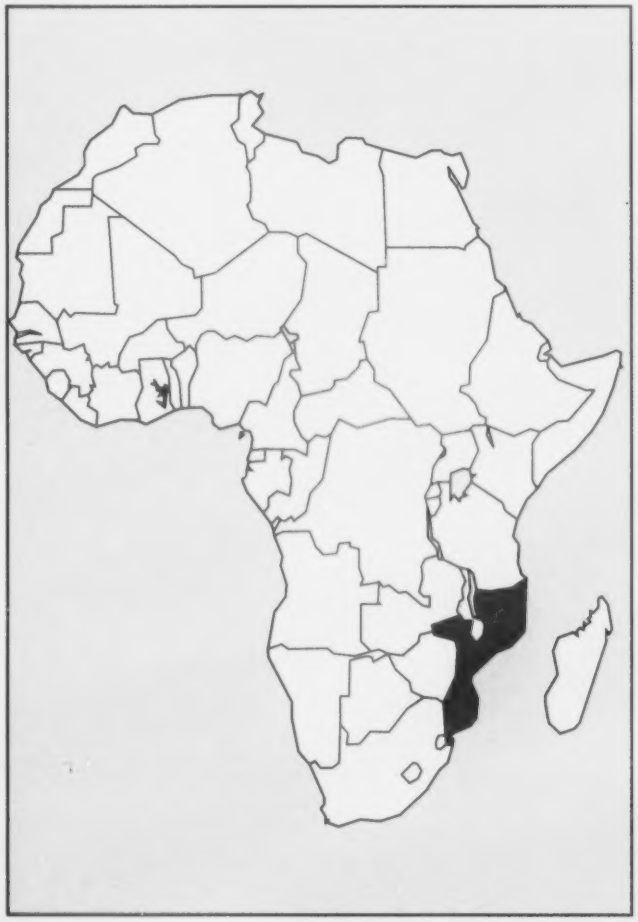
Mozambique, a nation of over 16 million people, is located in southeast Africa on the Indian Ocean. It's a large country, about the size of California, Oregon, and Washington combined, and was a colony of Portugal until 1974.

The Portuguese exploited the natural and human resources of Mozambique for over 500 years. Until the end of the 19th century, Mozambicans were sold as slaves and forced labor was common even into the 20th century. Many workers had to spend part of the year working on Portuguese-owned plantations, and farmers had to give part of their crop to the Portuguese or use part of their land to grow cotton for Portugal's textile industry. Portugal made little effort to educate Mozambicans or train them for the responsibilities of independence.

In 1962 a rebel movement called FRELIMO (from the Portuguese for Front to Liberate Mozambique) was formed and fought a guerrilla war for 12 years, finally winning independence from Portugal in 1974. In the following year, they formed a new, one-party government based on Marxist principles. FRELIMO made great efforts to provide basic health services and education to as many people as possible, but they also instituted unpopular policies, such as removing farm families from their privately held land and relocating them onto collective farms.

Soon after independence, disgruntled Portuguese colonists, and Mozambicans who felt alienated by the rapid changes FRELIMO was trying to institute were organized into another rebel organization by the white minority government of neighboring Rhodesia. This organization, called RENAMO (from the Portuguese for Mozambican National Resistance) received support from Rhodesia until 1980, when that nation achieved black majority rule and changed its name to Zimbabwe. At that point, the white minority government in South Africa took over support for RENAMO.

A devastating civil war ensued, in which most of the damage was inflicted on infrastructure, schools, and medical facilities, and most of the casualties were civilians. It is estimated that RENAMO destroyed 40 percent of all primary schools in Mozambique. In 1992, RENAMO and FRELIMO signed a cease-fire agreement and began to make plans for the country's first multi-party elections.



ALICIA: A FARMER

Life was hard under the Portuguese; they made me use part of our land for export crops instead of letting me feed my family. That's why I was glad when FRELIMO took over. They built the first school and medical clinic in our village. All that has changed.

RENAMO came through our village a few years ago and bombed our clinic. My children could have gone to the one in the next village, but FRELIMO closed it. Since they were spending so much money fighting the war, they must have thought that they could not afford to spend money on medical services. Because of that, my children got sick and could no longer help me in the fields. The land is fertile, and sometimes I can grow a surplus that I sell in the village. I could use that money to buy what we couldn't make or grow for ourselves, but I can't do as much farming without the help of my children. It really doesn't matter anyway, because the road to town is full of land mines; it's too dangerous to go there to sell my crops. Most of the mines were put there by RENAMO, but the government planted some too. They say it was to defend the town from RENAMO, but that makes no difference. Their mines are just as dangerous as RENAMO's. They have used our land to plant mines, not crops.

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ALFONSO: A STUDENT

I was going to school until RENAMO destroyed our school building. I don't understand why they did this. They seem to attack villages a lot more than government soldiers. For a while, we went to the school 10 kilometers down the road, but one day they found land mines near the school and decided it was too dangerous, so they closed it. At least I'm still living with my family. I hear that when RENAMO came to the village down the road, they looted everyone's house, and forced farmers to give their crops to the rebels. They tortured and killed some who resisted, but others were able to sneak away and grow vegetables in plots that RENAMO didn't know about. They kidnapped some of the young men and made them fight for RENAMO. I'm glad they didn't make me fight, and I'm glad the government and the rebels have finally signed a cease-fire. My parents are supporters of the FRELIMO government. "FRELIMO defeated the Portuguese, so they deserve to run the country," that's what my parents say. Personally, I don't care who's in the government, as long as they can make peace.

GRACA: A REFUGEE

The bandits (a common way of referring to RENAMO soldiers) destroyed our village and our school. They burned our homes and filled our fields with land mines, so we couldn't have fed ourselves even if we still had a house to live in. To escape from the bandits, we have come to this camp, near the city. It's a lot safer here than it was out in the country, but there isn't enough to eat. Everyone else here is in the same situation. We used to grow our own food, but now because of the war we have to depend on trucks of grain that the government brings into the camp. That's not good, because the soldiers always steal some of the food before handing it out to us. I guess they're hungry too.

ENRIQUE: A RENAMO SOLDIER

I didn't want to fight with RENAMO, but now that I'm here, what choice do I have? The rebels kidnapped me and put a gun into my hands 10 years ago, when I was 15. Before that, the rebels destroyed my village school, so I had little chance to receive an education. It's so long since I have been to school that I have forgotten a lot of what I learned. All I know is how to fight; it's the only skill I have. The government has an amnesty program for people who want to leave RENAMO. They say if we give up our guns, they will help us and not put us in prison, but I don't know if I believe them. In their propaganda they call us bandits and murderers. If that's what they think about us, why should I expect them to help me work my way back into civilian life? Even if I did want to help, what could they do for me? Give me a hoe and some money and tell me to go back to my village and be a farmer? Besides, because of all the killing we have done, I don't know if I will be accepted back home. And furthermore, farming is a hard life these days. The best way to feed yourself is to carry a gun. I guess that's why a lot of us stayed in RENAMO. As long as we carry a gun people will give us food.

EDOUARDO: A MEMBER OF THE FRELIMO PARTY

These are difficult times for Mozambique. We have been at war almost continuously since 1962, when FRELIMO began to fight the Portuguese colonialists. We in the government have fought the rebels for 17 years. War has devastated our country. In the 1980s alone, almost 1 million civilians have been killed. One and a half million of our people have escaped the violence by fleeing into exile in neighboring countries and another half a million are living in refugee camps in Mozambique. These people can no longer provide a living for themselves, yet we in the government can do little to help them. We have depleted our treasury by fighting this war. We had no choice; the rebels were supported by the powerful South African Armed Forces. As a result we are now dependent on the rest of the world, and much of what they have given us is in the form of loans. The powerful nations of the world demand that we at least keep up with our payments of the interest on those loans. Even that is a strain on our budget; it will mean less for the basic human services that our people need.

Session 3

POVERTY IN A GLOBAL ECONOMY

Objectives:

- help participants understand poverty as a crucial cause of hunger, and gain some understanding of the economic forces and policies that can increase or lessen hunger and poverty;
- see the importance of policy and structural changes, as well as charity, in the alleviation of hunger, especially those changes aimed at giving poor people greater access to income – and therefore, to food.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 3: Poverty in a Global Economy" in *Causes of Hunger*, pp. 47-60.

WORSHIP

Before the session, ask someone to prepare to read James 2:1-13 aloud.

Begin with the reading while people follow along in their Bibles.

Ask people to prayerfully consider ways which churches can help create economic opportunities for poor people.

Invite them to pray petitions naming a way of loving those who live in poverty followed by group response, "God, hear our prayer."

Introductions (see p. 3)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Living on $1 a day

Read aloud: "Worldwide, more than 1.3 billion people live on an equivalent of less than one dollar per day. The majority of these (700 million) are desperately poor and chronically hungry. The balance live so close to the edge that any emergency – illness, work layoff, drought – pushes them over, from just getting by, into hunger." ("Poverty in a Global Economy," *Causes of Hunger*, p. 48)

List on newsprint the typical daily expenses of members of the group. Then have the participants imagine living on less than $20 per day; $10 per day; $5 per day; and $1 per day. Ask "Which expense is reduced most at each level?"

2. The Da Silva story

Before the session, make photocopies of the Da Silva story (Appendix III, p. 31) for participants. Ask someone to be prepared to read the story out aloud.

Invite the group to identify and list on newsprint economic, social, or political forces, trends, policies that have adversely affected the Da Silva family.

Have the story read aloud while participants follow.

Ask group members what one thing they would change, if they had the power to do so, to improve the Da Silva's situation.

INFORM

Present your summary of "Cause 3: Poverty in a Global Economy," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

Discussing poverty policy

Before the session, make enough photocopies of "Poverty as a Cause of Hunger," p. 48 for everyone and enough copies of the following so that each person would have one selec-

tion: "Investing in People," pp. 55-56; "Agriculture and Food Production," p. 56; "Creating a Framework for Sustainable Development," pp. 56-57; "Focusing International Financing," p. 57.

Divide into four subgroups, distribute copies of "Poverty as a Cause of Hunger" to all, and one other selection for each group. Give them newsprint and markers.

Ask the subgroups to take a few minutes to read the selection and to think about:

a. How does the policy area described in your selection alleviate poverty and hunger?

b. What are the biggest stumbling blocks to implementing changes in these policy areas?

Have each subgroup share with the whole group. Encourage people to look for common elements in the answers, such as an emphasis on investing in health and education and the need for more income-earning opportunities.

If necessary, arrange ahead to have one or more people read the selections mentioned before the session and have them summarize. They can use the questions as a guide to reading and reporting.

INVOLVE (Choose one)

1. Collecting evidence

Ask someone to gather local and national TV news items on poverty in the next week or month.

Ask someone to gather TV "clips" about how television drama and entertainment shows deal with or show people living in poverty.

Ask the group to develop video or photograph evidence of poverty in your community. Caution them not to picture individual people or treat anyone like animals in a zoo.

Show and discuss these images at the next session.

2. One thing to change

Ask participants to identify one thing they believe has the most devastating impact on poor people and discuss the ways to change it.

List their answers on newsprint and develop an action plan for your church to be involved in the change.

3. Support your denomination

Discuss ways to provide financial support in your church and/or family for your denominational hunger program.

4. Two cents a meal

Invite families to set aside 2 cents per meal or per chore. If you have young children, this can be a good way of helping them to be aware of hunger and poverty, and of showing them one way to respond. They could make a box in which the money is collected. You could say that you will make a contribution to the box every time they make their bed, put away their toys, etc. Be creative and share your ideas with other parents.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Close with Prayers of Intercession No. 46 in *Banquet of Praise* or other prayer.

POPULATION, CONSUMPTION, AND ENVIRONMENT

Objective:

- help participants develop an understanding of the many ways population growth, consumption patterns, and environmental factors interact with hunger (for instance, seeing hunger as both cause and effect of environmental degradation).

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 4: Population, Consumption, and Environment" in *Causes of Hunger*, pp. 61-70.

WORSHIP

Sing "God of the Universe" in *Banquet of Praise*, p. 162 or "Joyful, Joyful We Adore Thee."

Before the session, ask someone to prepare to read Psalm 112:1-6 aloud.

Begin with the reading while others follow along in their Bibles.

Ask people to prayerfully think about actions of a righteous person.

Invite them in prayer to name ways of a righteous person, especially for hungry and poor people followed by the group response, "God, help us."

Introductions (see p. 3)

Sharing Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Possessions

Have the participants react to the Ronald J. Sider's statement from *Rich Christians in an Age of Hunger*, giving particular attention to what Jesus would have us do to respond to world hunger. The text is found in Appendix III, p. 31.

2. Consumption video

Have someone (ahead of time) videotape commercials which urge viewers to consume various familiar products, then follow that with videotaped local scenes of early morning trash disposal piles at the curbside or the waste at the local dump.

Discuss the role of TV in encouraging consumption and waste.

3. Discussion questions

a. Have there been times in your life when you were especially aware of God's creation?

b. Where were you? What were you doing? What feelings did you have at that time?

c. What implications does this have for stewardship of God's creation?

INFORM

Present your summary of "Cause 4: Population, Consumption, and Environment," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

Before the session, make enough photocopies of the following selections so that each person would have one selection: "Population," pp. 62-64; "Consumption," pp. 64-65; "Can the World Produce Enough Food?" pp. 65-67; "Unjust Land Distribution" and "Land Degradation" (treated here as one selection), pp. 67-68; "Toward Sustainable Food Production," pp. 68-69.

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Divide into five subgroups, assign each subgroup one selection, and give them newsprint and markers.

Ask the subgroups to take a few minutes to read their selections and to write on newsprint a response to:

a. What one or (at most) two things in the reading seem particularly important regarding the problem described in that selection?

b. What one or (at most) two things in the reading seem particularly important regarding the responses to the problems described in that section?

c. Explain how population or environmental problems are both causes and effects of hunger?

Have the subgroups share with the whole group.

For a shorter version, divide into three subgroups and use only: "Population," "Toward Sustainable Food Production," and "Conclusion," pp. 69-70.

INVOLVE (Choose one)

1. Assessing lifestyles

Have the participants assess ways to consume less, waste less, eat, drink, drive, or air condition less, cut down on lawn fertilizer. Fast on occasion and use the money saved for hunger relief; grow a vegetable garden and share the produce with those in need; or set aside for world relief the value of what you eat. Order a lifestyle video, "Break Forth Into Joy: Beyond a Consumer Lifestyle," from *Alternatives*, P.O. Box 429, Ellenwood, GA 30049, (404) 961-0102.

2. An energy audit

Do an energy audit of your church to see how your congregation might become a better steward of the natural resources. Contact the local electric power utility company and see if they provide free energy audits. The state university may be able to provide information on an audit. Also contact the Interfaith Coalition on Energy (P.O. Box 26577, Philadelphia PA 19141, (215) 635-1122) for specific advice on how do to a church energy audit.

3. Local research

Ask someone to interview local food banks, local restaurant owners and employees, or local grocers about their waste and redistribution of foodstuffs in your community. Report and discuss.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Read together the prayer from the Dinka people in Sudan found in Appendix III, p. 31.

Session

RACISM AND ETHNOCENTRISM

Objective:

- develop an understanding of the ways in which racism and ethnocentrism contribute to hunger..

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 5: Racism and Ethnocentrism" in *Causes of Hunger*, pp. 72-84.

WORSHIP

Sing "Help Us Accept Each Other" in *Banquet of Praise*, p. 186 or "Blest be the Tie That Binds."

Before the session, ask someone to prepare to read Galatians 3:26-28 aloud.

Begin with the reading while other people follow along in their Bibles.

Ask people to reflect on the meaning of "in Christ there is neither Jew nor Greek."

Invite them in prayer to name different races and ethnic groups around the world that have suffered racism or ethnocentrism followed by the group response, "God, help us show compassion for our brothers and sisters."

Introduction (see p. 3)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Brainstorming racism

List on newsprint various expressions and forms of racism that group members have observed in their community.

Explore how each of these might link with issues of hunger.

2. Specific questions

Divide into subgroups and have them discuss the following questions:

a. Why do you think "racism" is a difficult word for many people to hear and a difficult idea to accept?

b. How, specifically, does this stumbling block impede efforts to combat hunger?

c. Have the subgroups share with the whole group.

3. A Knock at Midnight

Distribute copies of the excerpt from Martin Luther King, Jr.'s sermon, "A Knock at Midnight," based on the parable in Luke 11:5-8 about the power of persistent prayer. The text is found in Appendix III, p. 32. Read the excerpt aloud.

Many positive changes have occurred since Martin Luther King, Jr. gave his sermon. But what ways are we still "perpetuating the midnight?" Read Ephesians 2:14-18 and discuss how Jesus came and preached peace so that barriers among groups of people can be destroyed.

INFORM (Choose one)

Present your summary of "Cause 5: Racism and Ethnocentrism," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

1. Racism and ethnocentrism in the United States

Before the session, make enough photocopies of the following selection: "Introduction," pp. 79-80 for everyone and enough of the following three selections so that each person

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would have one: "The Racial Economics of Hunger," pp. 80-81; "Effects of Unequal Outcomes," pp. 81-82; "Responding to the Need," pp. 83-84.

Distribute copies of the "Introduction" to everyone. Divide into three subgroups and assign one of the other selections to each group. Give them newsprint and markers.

Ask the subgroups to take a few minutes to read their selection and to think about the following questions:

a. What one or (at most) two things in the reading seem particularly important?

b. What one or (at most) two things in the reading seem surprising?

c. Can racism account for the trends you read about? Discuss how racism interacts with the other causes of hunger to focus the effects of hunger disproportionately on particular groups.

Ask the subgroups to share with the whole group.

2. Racism and ethnocentrism, globally

Before the session, make enough photocopies of the following selections from the chapter so that each person would have one selection: "Rwanda," pp. 73-74; "Sudan," pp.74-75; "South Africa," p. 75; "Brazil," pp. 76-77; "Iraq," p. 77; "East Timor," p. 78; and "Sri Lanka," pp. 77-78.

Divide into seven subgroups and assign one country to each group. Give them newsprint and markers.

Ask the subgroups to take a few minutes to read the selection you gave and to think about the following questions:

a. How did racism or ethnocentrism contribute to hunger in this case?

b. Racism is associated with power. Who is the powerful group in each case?

c. What interests were they pursuing, and how did this pursuit lead to hunger among the relatively powerless group?

Ask the subgroups to share with the whole group.

INVOLVE

1. Local research

Gather and report on data concerning racial and ethnic inequalities in your particular community. Seek information especially concerning employment, income, comparative poverty rates, family structures, and participation in food aid programs.

Place alongside these facts a similar profile of your own congregation. What do the comparisons reveal?

2. Partner church

Form a partnership with another congregation whose members are racially or ethnically different from your own. Share worship services and social activities.

3. A pot luck dinner

If you live in a racially and ethnically diverse community, plan a pot luck dinner with several congregations whose members are racially or ethnically different from your own. Ask your guests to bring a dish representing their tradition. Enrich the fellowship with songs, prayers and other gifts from the visiting communities. (For more ideas, order "Racism: No Room at the Table" from Bread for the World.)

4. Resource organizations

Contact your denominational headquarters for ideas on how your church can get involved in responding to racism and ethnocentrism. In addition, join organizations that can educate you and your congregation more about how to respond. Suggestions:

HONOR (Honor Our Neighbors Origins and Rights), 2647 N. Stowell Avenue, Milwaukee, WI 53211, (414) 963-1324;

NAACP, 4805 Mt. Hope Drive, Baltimore, MD 21215-3297, (410) 358-8900;

National Council La Raza, 810 First Street, N.E., Suite 300, Washington, D.C. 20002, (202) 289-1380;

National Urban League, 500 East 62nd Street, New York, NY 10021, (212) 310-9000.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Close with Reading No. 5 in *Banquet of Praise* or your own prayer.

Session 8

GENDER DISCRIMINATION

Objectives:

- develop an understanding of how gender discrimination contributes to hunger and some of the encouraging steps that are being taken to address this part of the hunger problem;
- see the importance of policy and structural changes in responding to this aspect of hunger.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix B.

Read: "Cause 6: Gender Discrimination" in *Causes of Hunger*, pp. 85-93.

WORSHIP

Sing "Lord, I want to be a Christian" in *Banquet of Praise*, p. 206.

Before the session, ask someone to prepare to read Genesis 1:27 and another person to read Proverbs 31:31 aloud.

Begin with the reading while other people follow along in their Bibles.

Ask people to prayerfully think about ways in which women contribute to each of their livelihoods.

Invite them to name some of those contributions in prayer, followed by the group response, "God, we thank you."

Introductions (see p. 3)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Women at work

Before the session, ask someone to be prepared to read aloud Proverbs 31:10-31. Make Bibles available so that all can follow along.

Explain that not only is this a description of the work of many women in ancient Israel, it summarizes many of the tasks of contemporary women in developing countries today. Ask the group to name (based on this reading) as many of the woman's specific tasks as they can think of.

List these on a sheet of newsprint where all can see and discuss them.

2. Another look at women at work

Ask group members to list on newsprint all of the tasks they perform for their households. (You might break into two subgroups for this – one men and the other women – and ask each subgroup to come up with its own list.)

Then ask group members to imagine themselves as a woman in a developing country. She is a mother of three. She takes care of a small farm and her home has no indoor plumbing. Have them name all the things that she has to do in the course of a day. List these on a sheet of newsprint where all can see and compare with the first list (or lists).

3. Sharing stories

If members of the group are sufficiently comfortable with each other, you may share stories.

Was there a time when you have felt discriminated against, judged prejudicially or excluded on the basis of gender? Are there instances that you are aware of where this happened? Have you unwittingly contributed to gender discrimination?

Encourage people to describe their feelings as they reacted to the situation. What outcome would they hope for? This

works best if you have arranged ahead of time for someone to break the ice by telling the first story. You might give the option of telling a story about any sort of discrimination, opening up possibilities for more people to contribute.

INFORM (Choose one)

Present your summary of "Cause 6: Gender Discrimination," in *Causes of Hunger* or read aloud the summary on page 25 of this guide.

1. Experiences

Before the session, invite a woman on public assistance to share her experiences and educate your study group about women in poverty. Or invite someone who works for a social service agency, e.g., someone involved in Women, Infants, and Children (WIC) program to share observations, particularly as they relate to women.

Lead a question and answer session with the group.

2. Read and discuss

Before the session, make enough photocopies of the following selections from the chapter so that everyone would have figure 6.2, "Breaking Out of the Cycle of Despair," p. 91 and one of the following selections: "Working Women's Work," p. 87; "Women as Heads of Household," p. 88; "Women Refugees," p. 88.

Divide into three subgroups, distribute copies of figure 6.2, and one other selection to each subgroup. Give them newsprint and markers.

List and discuss ways in which gender discrimination causes hunger. Using figure 6.2, propose ways to reduce hunger among women.

Ask the subgroups to share with the whole group.

INVOLVE (Choose one)

1. An ideal society

Imagine an American society in which there was no gender discrimination.

a. How would it look different from what we experience now?

b. How would it remain the same?

c. Would your church look any different?

d. What are the barriers that you see to these changes?

e. Imagine yourself in such a society: in what ways would you be different? In what ways would you be the same?

Devise an action plan to help your church or community move in that direction.

2. Volunteer

Find out about and volunteer at local organizations that serve low-income women, e.g., women's shelters. Write about the experience in your church newsletter.

3. Resource organizations

For more educational materials on gender discrimination, contact:

Church World Service (CWS), 475 Riverside Drive, Suite 678, New York, NY 10115-0050, (212) 870-2257;

International Center for Research on Women (ICRW), 1010 16th Street, N.W., 3rd Floor, Washington, D.C. 20036, (202) 293-3154;

National Congress of Neighborhood Women, 249 Manhattan Avenue, Brooklyn, NY, (718) 388-6666;

Oxfam America, 115 Broadway, Boston, MA 02116, (617) 482-1211;

World Vision, 919 West Huntington Drive, Monrovia, CA 91016, (818) 357-7979.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Close with the Renewals of Commitment No. 68 in *Banquet of Praise*, or other prayer.

Session 9

VULNERABILITY AND AGE

Objective:

- gain awareness of the ways in which children and elderly people are particularly at risk with regard to hunger, and an awareness of policy changes that can help protect them from such risk.

Preparation:

Materials needed: Bibles, hymnals (or *Banquet of Praise*), newsprint, markers, and masking tape. Other materials depend on activities chosen from Appendix II.

Read: "Cause 7: Vulnerability and Age" in *Causes of Hunger*, pp. 94-104.

WORSHIP

Sing "Hope for the Children" in *Banquet of Praise*, p. 90 or "Love Divine All Loves Excelling."

Before the session, ask someone to prepare to read Exodus 20:12 and Matthew 18:1-4 aloud.

Begin with the reading while other people follow along in their Bibles.

Ask group members to prayerfully think of ways in which individuals, your church, and society can honor elderly people and value children.

Invite them in prayer to mention some of those ways followed by the group response, "God, help us."

Introduction (see p. 5)

Sharing: Ask people to share **Involve** activities done during the week.

ENGAGE (Choose one)

1. Experience of poverty

Ask an elderly person, preferably a person who lived through the Great Depression, to share his/her experiences of poverty. Ask if he/she would like to share his/her current experience as an elderly citizen.

Ask participants to relate the experience of an elderly person they know who felt disvalued. How did they react?

2. The Bible on valuing children

Ask the group to brainstorm and list: What do you value in children? What is it about children that is so valuable?

Ask a child to draw a picture and tell a story about feeling valued. Who values them? How does it feel?

Then have someone read aloud Mark 10:13-16 while others follow along with their Bibles.

Discuss: What did Jesus value in children? How does that compare with your list? (Point out that Jesus valued children, not for their potential to become productive adults, but as themselves – for their being children.)

INFORM (Choose one)

Present your summary of "Cause 7: Vulnerability and Age," in *Causes of Hunger* or read aloud the summary on page 25-26 of this guide.

1. Helping children

Before the session, make enough photocopies of the following selections from the chapter so that everyone would have the "Introduction," p. 94 and one of the following selections: "Prevalence and Trends," pp. 94-95; "Overcoming Child Malnutrition," pp. 96-98; "Hungry Children in the United States," p. 95.

Distribute the "Introduction" to everyone. Divide into three

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subgroups and assign a selection to each subgroup. Give them newsprint and markers.

Ask the subgroups to give as many answers as they can think of to these questions:

a. What policy changes would help decrease hunger and malnutrition among children?

b. What are the biggest stumbling blocks to making these changes?

Ask the subgroups to share with the whole group.

2. Helping the elderly

Before the session, make enough photocopies of the following selections from the chapter so that each person would have one selection: "Part Two: Elderly People," pp. 100-103; "Public Policies," pp. 103-104.

Divide into two subgroups assigning a selection to each subgroup. Give them newsprint and markers.

Discuss:

a. What policy changes would help decrease hunger and malnutrition among the elderly?

b. What are the biggest stumbling blocks to making these changes?

c. What could we do about it?

Ask the subgroups to share with the whole group.

INVOLVE (Choose one)

1. Strategy

Ask the group to list ways in which the "stumbling blocks" identified above find expression within your own congregation. Concern for children and the elderly is a good motivating factor in many congregations. How might this become a starting point for some group or congregational action to support bringing about the needed policy changes? Devise strategies.

2. A trip

Plan a trip to a local nursing home. Before the trip, have the youth of your congregation create a program for residents at a nursing home. As much as possible encourage interaction between the youth and the elderly, e.g., have the youth interview the elderly residents on what their childhood was like. Check with the home to see if the youth can bring their pets to share with the residents.

3. Communicating overseas (a particularly good project for children or youth)

Ask your church's mission organization how your congregation can make contact and correspond regularly with a child or a school in a developing country. Have children or youth do a research project on that country. A youth or children's Sunday school class may want to regularly compose a letter, which may need to go to a missionary in the field for translation before reaching the child. It may be appropriate to send some sort of support to the child or school, but emphasize that this project is a chance for the congregation to learn, to be taught by those with whom you correspond.

FOR MORE IDEAS SEE APPENDIX II, pp. 27-28.

WORSHIP

Read together the Responsive Reading based on Psalm 23 in Appendix III, p. 32.

APPENDIX I
SUMMARY OF *CAUSES OF HUNGER: HUNGER 1995*

Introduction: The Courage to Choose

The existence of hunger in a world of plenty is the most profound moral and spiritual contradiction of our age. Hunger is interrelated with other social problems – powerlessness, violence, poverty, environmental degradation, and discrimination. Christians can choose to band together with other people of faith to support long-term solutions to ending hunger – empowerment and justice, stewardship of common resources for the common good, and affirmation of diversity and community.

Overview of World Hunger

Nearly 800 million people in the developing world are chronically undernourished, and over 2 billion face micronutrient malnutrition ("hidden hunger"). But both the number and proportion of hungry people has declined since 1970. In Africa, hunger has increased, and in Latin America, the "lost decade" of the 1980s wiped out the gains of the 1970s. Hunger also increased in the United States in the 1980s, and many former communist countries face food problems because of difficult economic and political transitions.

Powerlessness and Politics

Hunger is a question of politics and power. In a democracy or dictatorship, lack of political influence contributes to the persistence of hunger. Although international organizations provide assistance that can reduce hunger, they are reluctant to challenge the political structure that controls the allocation of resources. Case studies show that it is possible to overcome the powerlessness that underlies hunger. We need to strengthen political forces that favor hungry people, especially organizations that empower poor and hungry people themselves.

Violence and Militarism

Violence and militarism, overt community violence, and institutional violence are causes of hunger and human suffering. A framework is proposed for overcoming violence at the individual, community, national, and international levels based on ways of managing and resolving disputes and on changes in attitudes and behavior. Hunger and poverty also contribute to violence; reducing hunger can aid in reducing violence.

Poverty in a Global Economy

Poverty is the most visible cause of hunger. "Sustainable development" is a more adequate goal than economic growth. In an increasingly global economy, markets and assistance programs both dramatically affect hunger. National and global economic policy changes to help lift people out of poverty are outlined. The most important area of policy is investment in human resources – the health and education of poor people themselves. Another major challenge is to create 2 billion new income-earning opportunities, principally in the private sectors of the poorer developing countries, by the year 2025. These tasks are awesome, but possible.

Population, Consumption, and Environment

Rapid population growth contributes to poverty and environmental strain in many poor countries. Overconsumption by affluent people diverts resources that could meet basic human needs and adds to the strain on the global environment. Even optimistic scenarios require a doubling of food production within the next generation. We need improvements in social welfare (especially education for girls) and voluntary programs of family planning to reduce population growth; policies to reduce the consumption of nonrenewable resources by affluent people; and programs of sustainable agricultural development.

Racism/Ethnocentrism: International

Racism and ethnocentrism underlie many situations of unequal access to resources around the world. Hunger is a frequent result. Often ethnically-based competition for resources leads to violent conflict. Yet countries such as Zimbabwe, Jamaica, and the new South Africa offer visions of multiracial democracy and food security.

Racism/Ethnocentrism: The United States

The evils of hunger and racism are interconnected. African Americans, Hispanics, Native Americans, and other racial and ethnic minorities control proportionately fewer resources and are more likely to need food assistance than the majority white population. Many communities and nonprofit organizations provide food assistance to those who need it. But the problem of hunger will not be fully resolved until our society makes a commitment to eradicate racism and discrimination.

Gender Discrimination

Gender discrimination is one of the root causes of hunger. Most women around the world work hard, long hours in and out of the home. But because their labor is not valued, women often lack the resources to support themselves and their families adequately. Development specialists have begun to focus more on programs that provide education for women and enable them to receive compensation for their work. Sustainable development will require a new perspective on hunger and poverty issues that consistently takes gender into account.

Vulnerability and Age: Children

Malnutrition causes permanent mental and physical damage to young children, limiting their potential as adults. The con-

ditions necessary for adequate nutrition are outlined, confirming that the barriers to eradicating child malnutrition are political, rather than scientific or technical. Citizens need to urge their political leaders to commit resources to achieving the goals of the 1990 World Summit for Children.

Vulnerability and Age: Elderly People

Elderly people are disproportionately vulnerable to hunger and malnutrition in both industrial and developing countries. Two types of aging, "biological" and "sociogenic" (based on the role that society imposes on people as they age), interact to create the problems for elderly people. To end hunger among elderly people, we must establish public policies that ensure their overall well-being. As we work for these policies, we must also remember that there are no substitutes for family care.

APPENDIX II
SUPPLEMENTAL ACTIVITIES

Bible exploration

1. Additional Bible verses

To look more deeply into the Bible, study additional Bible verses. At the start of subsequent meetings, people can describe what they found. Some questions you can ask are: What do these passages say to you about God? people? the relationship between God and people? the relationship between God, hunger and poverty?

Leviticus 25:8-25 (justice and land); Psalm 65 (nature); Psalm 72 (King David' prayer for his son Solomon); Psalm 146 (justice for the poor); Isaiah 25:4-8 (refuge for the poor); Isaiah 65:17-25 (new heavens and new earth); Jeremiah 22:13-19 (accumulation of wealth through unjust means); Luke 1:46-55 (Mary's song); Luke 4:16-21 (Jesus Christ's mission); Luke 12:13-21 (parable of rich fool); II Corinthians 8:1-15 (Christian generosity); James 2:14-17 (faith and deeds).

2. Experiencing the Good Samaritan story

(for retreats and other extended settings)

Ask someone to prepare to read aloud the story of the Good Samaritan (Luke 10:25-37).

Photocopy and cut character cards found below for each person – Levites, Samaritan, Innkeepers, and Injured traveler. Have people sit together by groups, choose a discussion leader, and give each their character card.

Ask participants to imagine themselves in the place of their character as they hear the story. Encourage them to identify with their character, to see that person sympathetically, not judgmentally, and to think about how this character would be likely to act – not how they wish the character would or should act.

Begin with the reading while other people follow along in their Bibles. (If you have lots of time, have the group role play the story.)

Have the character groups discuss among themselves the questions on their character card after hearing the story.

Levite: Where were you headed? Were you in a hurry, perhaps on the way to an important meeting/worship service? What were your thoughts and feelings when you saw the person crumpled by the side of the road? Did it scare you? Why aren't the streets safer? What would you do if these attacks happened regularly?

Innkeeper: What were your thoughts and feelings when the Samaritan and the injured traveler came to your inn? What questions did you ask the Samaritan? What did you do about this the next day? Why do you think this happened to the traveler? Were you afraid that the Samaritan wouldn't come back to pay the bill? What would you do if it became dozens or hundreds of injured victims?

Samaritan: How did the traveler look? What did you think happened? Were you afraid to get involved? Why did you stop and help? What might have prevented you from helping? What did you do about this the next day? How did this helping make you feel? What would you do if these attacks occurred frequently on the road to Jericho?

Injured traveler: What did it feel like to be beaten, robbed and abandoned? Did you hear people passing by and not helping? What did you think about them? Why did this happen to you? How did you feel about the Samaritan helping you? What should be done to prevent these attacks?

Each group then shares its responses with the whole group, followed by general discussion.

3. Bible and nature

Have some of the participants read Genesis chapters 1 and 2 and Psalm 104 during the week and describe what they found at the next session; followed by general discussion.

Ask them to think about the following as they read:

a. What does this passage say about the place of humanity in nature, or the relationship between humanity and the rest of nature?

b. What does this passage say about how God views nature?

c. What does God expect from humans in the way they deal with nature?

d. Genesis 2 has been used as grounds for the exploitation of nature. Is this reasonable reading of the text or not? Use evidence from the text to support your answer.

4. Bible and prejudice

You may want to explore scripture further in the remaining time (or have some group members look at a few passages during the week and describe what they found at the next session). One possibility is Acts 10:1-38, Peter's discovery that the people of God includes people from all ethnic groups.

5. Bible and women
Biblical material related to women. Judges 4 on Deborah; Ruth 1 on Ruth and Naomi; 1 Kings 17 on a poor widow and Elijah; Esther 2 & 4 on Esther.

Another approach is to study the roles of women in Jesus' life. In a bible concordance, look up Mary (mother of Jesus); Mary Magdalene, Martha. Also review Luke 8:1-3, Acts 16:11-15, and Romans 16:1-2 for a special role women played in Christian ministry.

Additional* INVOLVE *Activities

1. Suggest incorporating "Fighting Hunger" as a theme of the month established each year for worship and church activities.

2. Request for time to be set aside during worship services for prayer for hungry people.

3. Have special prayer times with your families, focusing on hunger. Include needs of hungry people when you pray at the dinner table.

4. Contact Church World Service and find out how to have a CROP walk in your community. Write CWS-CROP, Box 968, Elkhart, IN 46514. Schedule one and set up a letter-writing table.

5. Put a letter-writing table next to the canned goods collection point at church.

6. Study your representative's positions on hunger issues. See the annual BFW Congressional Legislative and Voting Record. Invite your members of Congress to speak to your church on hunger issues.

7. Take your members of Congress on a tour of a local food pantry.

8. Help a group of children write a letter to Congress about hunger.

9. Contact your local school district about making hunger issues a part of the curriculum.

10. Encourage your children's teachers to plan a lesson on hunger.

11. Adopt an "issue" or a specific country with your family. Stay aware of the progress of that issue/country as news develops and write letters to Congress with your family.

12. Find out if your local school district offers a free and subsidized breakfast and lunch program for students of low-income families.

13. Talk with school administrators about giving left-overs to food pantries.

14. Resolve to deepen your personal relationship with someone you know who is living on a low income.

15. Resolve to deepen your personal relationship with someone you know who is from a different racial or ethnic background.

16. Phone in to your local radio talk show and speak about advocacy and hunger issues.

17. Serve in a soup kitchen and then write a letter to the editor about your experience.

18. Figure out ways to plan meals carefully so that food waste is eliminated. Share your ideas with others.

19. Consider ways you can simplify celebrations like Christmas, birthdays.

20. Donate your home-grown produce to a food pantry that is able to distribute fresh food.

APPENDIX III
TEXTS TO PHOTOCOPY

For SESSION 1

Religion and life

"The separation of church and state properly understood is a principle of fundamental importance to the nation. Separation of religion from life is pure heresy. It is false because it contradicts the biblical witness and therefore the Christian understanding of faith . . . . It is another way of making Christianity into a one-hour-on-Sunday religion, or perhaps a faith that has to do with one's personal moral values but not, say, with one's business or professional career and certainly not – God forbid! – with politics. This view is heresy because it locks God out of much of life. It is the opposite of confessing Jesus as Lord." Arthur Simon. *Christian Faith & Public Policy: No Grounds for Divorce*, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987, p. 12.

For SESSION 2

HUNGER QUIZ

1. Match region with hunger fact:

A. Latin America	a. largest number of hungry people
B. Africa	b. rapid economic changes make it hard for many to obtain food
C. Eastern Europe/ former Soviet Union	c. largest proportion of hungry people
D. Asia-Pacific	d. hunger declined in the 1970s, but got worse in the 1980s

2. Over the past 20 years, the number of hungry people in the world has
a. increased b. fallen c. stayed about the same

3. Most people are hungry because of
a. poor weather causing crop failures b. population growth
c. poverty d. none of the above

4. Match the condition with the number of people affected.

A. vitamin and mineral deficiencies ("hidden hunger")	a. 500 million
B. underconsumption of calories	b. 18 million
C. refugees	c. 2 billion
D. unemployed or underemployed	d. 786 million

5. What percentage of the world's refugees are women and children?
a. 40% b. 50% c. 65% d. 80%

6. The world presently suffers from a food shortage.
True ___ False ___

7. Hunger in Africa is caused by
a. war b. drought c. debt d. all of the above

8. Women are more likely to be hungry than men.
True ___ False ___

9. What part of the world has the highest proportion of malnourished children?
a. South Asia b. Southeast Asia c. Africa d. Latin America

10. In 1991 U.S. citizen-consumers chose to spend _____ times more on recreation and entertainment than on the Special Supplemental Food Program for Women, Infants, and Children (WIC).
a. 10 b. 25 c. 50 d. 100

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For SESSION 3

The 90-Second Letter

Can you write a letter to the Congress in 90 seconds?
An effective letter contains these **three essential ingredients:**

1. Request something specific (protect the children. . .)

2. Name the Action (welfare reform)

3. Give a Reason

- Two-thirds of AFDC recipients are children
- Poor children are likely to develop academic skills more slowly than nonpoor children.
- Poor children are more likely than nonpoor children to be too short or too thin for their age.

Date

Dear Rep. _____.

Please make the protection of children a priority in welfare reform.

Two-thirds of AFDC recipients are children. Before making any changes in AFDC, consider carefully how they will affect the children now supported by welfare benefits.

Sincerely,

Your name
Your address

Answers to Quiz:

1. A. – d C. – b
   B. – c D. – a

Source: United Nations, *Second Report on the World Nutrition Situation*

2. b; according to the same source, the number of chronically undernourished people in the developing world fell from 941 million in 1970 to 786 million in 1990. During the same period, the proportion of chronically undernourished people declined from 36% to 20%.

3. c is the overwhelming consensus of hunger analysts.

4. A. – c C. – b
   B. – d D. – a

Sources: World Health Organization; Food and Agriculture Organization of the United Nations; International Labor Organization

5. d; according to the Women's Commission on Refugee Women and Children and others.

6. False. See, among others, Peter Uvin, ed., The Hunger Report: 1993 (Langhorne, PA: Gordon and Breach for the Alan Shawn Feinstein World Hunger Program, Brown University, 1994). The current global population is estimated at 5.7 billion; if global food supplies were equitably distributed, they could provide 6.3 billion people with a minimally adequate diet.

7. d; according to the same source, among others.

8. True. According to the Second Report on the World Nutrition Situation, because of lower social status, pay discrimination, and failure to recognize special nutritional needs of pregnant and nursing mothers.

9. a; according to the same source.

10. d; according to "Entertainment Economy" Business Week, March 14, 1994, p. 60.

For SESSION 5

The Da Silva's Story

Renaldo, Maria and their three children were among the settlers in the Rondonia region of Brazil in the early 1980s. They were drawn to this frontier by the promise of 100 acres of free land to poor and landless families willing to farm. As a boy, Renaldo lived in a rural area of central Brazil, but as a teenager he moved with his family to Sao Paulo. Unable to feed his large family working as a landless farmer, Renaldo's father found work in a factory which paid good wages. Renaldo soon followed his father into working at the factory, saved some money and married Maria. In the late 1980s the factory laid off Renaldo. He found work as a day laborer whenever he could, but he had to compete with crowds of other unemployed people who had come to the city looking for work. When their youngest child died, the Da Silvas left the teeming city slums.

The area on Rondonia where Renaldo's family settled has a major road under construction which is going right through the rain forest. The World Bank loaned half a billion dollars toward this project. The road has brought thousands of additional immigrants to the region, desperate for land, work, and food. Renaldo and his neighbor helped each other cutting down the forest to clear their land. Backbreaking work for Renaldo and Joao, trying to support their families, translates into destruction of a piece of rain forest and a threat to the survival of Indians living in the forest. Fighting broke out between the Indian forest dwellers and the new settlers, but Renaldo's family was unharmed. Despite the hard work, Renaldo remained confident about his future as a farmer. He planted corn, pumpkin, melons, and beans . . . but they barely grew . . . no crop to harvest and even the rice was pitifully scarce. Later agronomists who came blamed the disaster on poor seed and deficient soil. Renaldo's family was still hungry.

After more superhuman effort with little to harvest, Renaldo abandoned the land and looked for work on a large cocoa plantation. More desirable land is owned in large holdings, but even plantation crops of cocoa, coffee or rubber may succumb to diseases. Many large landholders, encouraged by government subsidies, developed cattle ranches. Cattle herds offered little employment to folks like Renaldo.

Recently, Renaldo's children have been ill – probably with malaria – and his employment is uncertain. This story doesn't have a happy ending.

For SESSION 6

Possessions

"Most Christians in the Northern Hemisphere simply do not believe Jesus' teaching about the deadly danger of possessions. We all know that Jesus warned that possessions are highly dangerous – so dangerous in fact that it is extremely difficult for a rich person to be a Christian at all. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Luke 18:24,25). But we do not believe Jesus. Christians in the United States live in one of the richest societies in the history of the world, surrounded by a billion needy neighbors. Yet we demand that our governments foster an ever-expanding economy in order that our incomes will increase each year. We insist on more and more." Ronald J. Sider, *Rich Christians in an Age of Hunger*, Dallas: Word Publishing, 1990

A prayer from the Dinka people in Sudan

Leader: In the time when God created all things, God created the sun and the moon.

People: We praise you, O Lord!

Leader: God created the stars.

People: We praise you, O Lord!

Leader: God created the earth and all living things.

People: We praise you, O Lord!

Leader: God created humanity!

People: In God's own image humanity was made.

Leader: Never to be hungry or thirsty.

People: But to live with the fullness of life.

Leader: In God's vision of a new heaven and a new earth.

People: Indeed, this is GOOD NEWS!

Leader: We go forth to tell the nations.

People: Thanks be to God.

For SESSION 7

A Knock at Midnight

"When the man in the parable knocked on his friend's door and asked for the three loaves of bread, he received the impatient retort, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything.'. . . . Millions of Africans, patiently knocking on the door of the Christian church where they seek the bread of social justice, have either been altogether ignored or told to wait until later, which almost always means never. Millions of Americans Negroes, starving for the want of the bread of freedom, have knocked again and again on the door of so-called white churches, but they have usually been greeted by a cold indifference or blatant hypocrisy. . . . One of the shameful tragedies of history is that the very institution which should remove man from the midnight of racial segregation participates in creating and perpetuating the midnight." Martin Luther King, Jr., *Strength to Love*, New York: Harper and Row, 1963.

For SESSION 9

For All God's Children
An adaptation of the 23rd Psalm by Steven Nunn-Miller

ONE: The Lord is our shepherd; we shall not want.

ALL: But there are those who do want, and they are all around us.

ONE: While we lie down in green pastures

ALL: Others lie down because they have no energy.

ONE: While we are led to still waters, and our souls are restored,

ALL: Others know no stillness in their worry about having enough for their children.

ONE: Even though we walk through the valley of the shadow of death, and fear no evil,

ALL: Do we not all fear the forces of injustice and of change?

ONE: But You, O God, are with us; and we are comforted.

ALL: We trust that you are with us as we seek to join with those who do not have enough.

ONE: We have a table prepared for us in the presence of our enemies, and our cups overflow.

ALL: It should be such for all God's children.

ONE: Surely goodness and mercy shall follow us all the days of our lives; and we shall dwell in the house of the Lord forever.

ALL: And with us will dwell all God's children. This is our vision and our call.

Steve Nunn-Miller is Hunger Action Director for the United Churches of Christ, and serves on Bread for the World Institute's board of directors.

APPENDIX IV
SELECTED RESOURCES

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Who is My Neighbor? (study guide from the editors of *Sojourners*). Washington: Sojourners, 1994.

What Can 1 Person Do ... About Hunger? (World Vision's new teen education curriculum on hunger). Monrovia: World Vision, 1994.

You can raise your voice against world hunger (a brochure). World Hunger/Poverty Office, UMCOR, Washington Office

Audio-Visual Libraries

Church World Service/CROP, P.O. Box 968, Elkhart, IN 46514 has a free-loan audiovisual library on hunger and development issues. Catalogs available. CWS hotline: 1-800-456-1310; FAX: 219-262-0966.

Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501, (717) 859-1151, fax (717) 859-2171 has free-loan audiovisual library on hunger, poverty, and development issues. Catalogs available.

* Contact your denominational headquarters for resources.

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